

A  
**HISTORICAL SKETCH**  
OF THE  
  
METHODIST EPISCOPAL CHURCH  
IN  
**SOMERSET COUNTY**

FROM 1778 TO 1878.

a Paper Read

at the

**HUNDREDTH ANNIVERSARY,**

HELD IN THE

M.E. CHURCH, SALISBURY, MD.,

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BY

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INTRODUCTION

As is stated on the first page of the following tract, in the early days of Methodism on the Eastern Shore, there was “but little data” kept. Were it not for the attempt in 1878 to recount certain events in the history of Methodism on the Shore, today there would be no record of the preachers, the charges, and the churches except what may have survived at each of the few remaining individual churches. It may seem trivial, at least from the viewpoint of a non-local historian, that these churches have been lost to the turn of time, but these small Eastern Shore churches hold a wider importance in the world than merely their local existence and influence.

The Eastern Shore was, in the eighteenth century, the bastion of Methodism in North America. By the efforts of early Methodist "missionaries", the Delmarva peninsula became one of the first areas in the world to feel the influence of the Wesley brothers. Through the determination and prayers of great preachers like Joshua Thomas, parson of the islands, the insular communities of the Eastern Shore embraced this unfamiliar brand of Christianity and brought their families from all over the Shore to gather for camp meetings and revivals. From the Eastern Shore, Methodism grew to become today one of the country's largest Protestant denominations.

The original manuscript of this work was discovered at the Presbyterian Historical Society by Dr. G. Ray Thompson during one of his forays through Philadelphia and has been painstakingly transcribed both by Professor Thompson and Rebecca F. Miller, Director of the Research Center for Delmarva History and Culture. This document displays in a cogent way how once again the fertile land of the Eastern Shore has silently influenced the course of American history. Silent no longer we hope.

Daniel Richardson  
Research Center for Delmarva History

and Culture

THE  
METHODIST EPISCOPAL CHURCH  
IN  
SOMERSET COUNTY

In giving a Historical Sketch of Methodism in Somerset County, from its first introduction to the present, covering a period of one hundred years, we have but little data upon which to base our writing.

The failure to make a permanent record, or, at least, a neglect to preserve the records as made, will always embarrass any attempt to write the history of a locality extending through such a period. The first records are indeed barren of details. The Quarterly Meetings were occasions of great religious interest, when vast crowds assembled to spend three or four days in religious services. The time was almost entirely occupied in preaching the Word, and in other devotional exercises. The only business transacted was simply a financial report of moneys received and paid to the Preachers. Even these minutes in but few cases have been taken care of. When the books were filled up they were laid aside, and in all probability in the garrets of the descendants of the early Methodists there are many valuable items, which, in all likelihood, will never see the light.

The fire in Salisbury, in 1860, destroyed the church records of a later date, which were in possession of David Vance. We have endeavored, with the small amount of material at hand, to gather and arrange the following facts.

We conceive it to be eminently proper for a church to keep in mind the names of the men who, by their toils and sacrifices, laid broad and deep the foundations of so permanent and stately a structure as our Methodism. And our



retrospect of Methodism in Somerset County, during the past hundred years, is in no spirit of vanity, but that in showing the wonderful dealings of God to the founders of our church, we may seek an inspiration which will make the hundred years to come record a history causing the living, at the close of a second century, as we do to-day, to exclaim, "What hath God wrought!"

The first historical period extends through six years and one month, from the visit from the first Methodist Preacher to Somerset County in November, 1778, to the organization of the Methodist Episcopal Church, December, 1784, in the city of Baltimore.

The first Methodist church dedicated in the New World was the John Street Church, New York City. October 30th, 1768, just ten years previous to the appearance of the first Preacher in this country.

Francis Asbury arrived in America in 1771, and in less than seven years his helpers were on this lower peninsula. It may be well to note the fact that during this first period the societies were under the direct supervision of John Wesley, so that our Methodism is in the direct line of succession.

It would not be amiss for us to bear in mind that the time when Methodism was introduced here, was one of the most critical and embarrassing periods of all her history.

The Preachers were greatly interrupted and embarrassed; First. By the revolutionary struggle, which decided the question of self-government for the Colonies War, under any circumstances, is always detrimental to religious movements, especially in the incipency of a work like this. A large minority of the English Preachers returned home. Asbury, their leader, was concealed almost a year at the house of his friend, Judge White, in Delaware. Garrettson, and the few others that ventured to remain in the field, were persecuted, imprisoned, or mobbed.

Second. By the sacramental controversy, in which many of the English Preachers contended that the Methodists should receive the sacraments only at the hands of the clergy of the Church of England. Others held that a pious Wesleyan had a better right to administer the ordinances than an irreligious churchman. This controversy came near destroying the unity of the societies.

Third. By slavery, against which the Methodist Preachers began to wage an early and decided, if not effective, war; and believing it to be a curse to humanity, at their conference in Baltimore, strongly denounced the whole system in the following unmistakable language:--- "Slavery is contrary to the laws of God, man and nature, and hurtful to society; contrary to the dictates of conscience and pure religion, and that in encouraging it we are doing that which we would not that others should do to us and ours." They also pronounced against distilling liquors, and warned the people against these evils as too wicked to be tolerated.

We can scarcely conceive of circumstances more unpromising in which to inaugurate a religious work than in these six years of our history, when the first seeds were sown.

If you allow us to copy an extract written by one of the Itinerants of that day, you will see that in the face of the most unpropitious surroundings, God wrought mightily upon the hearts of the people. Mr. Rankin says, "I preached at W. Chapel. I intended to preach near the house, under the shade of some large trees, but the rain made it impracticable. The house was very greatly crowded; four or five hundred stood at the doors and windows, and listened with unabated interest. I preached from Ezekiel's vision of dry bones, was obliged to stop again and again and beg the people to compose themselves. But they could not; some on their knees and some on their faces were crying mightily to God all the time I was preaching. Hundreds of Negroes were among them, with tears streaming down their faces."

It was in the midst of the stirring scenes of the revolutionary war, the heated controversy among the societies in regard to the administration of the sacraments that the declaration of war made against slavery and racism, Freeborn Garrettson, one of the noble band of Christ's heroes who had gathered about that apostolic man Francis Asbury, first came into Somerset County.

Somerset County then embraced what is now Somerset and all of Wicomico that did not belong to Worcester County. Somerset circuit, as first organized in Baltimore, extended up as far as Georgetown, Delaware, and down into Somerset as far as and including Salisbury, taking all the Peninsula formed by the Wicomico and Nanticoke Rivers.

Previous to 1780 Sussex Circuit, Delaware, embraced his work. Annamessex Circuit was formed in 1783, and extending from Salisbury, taking in the remainder of Somerset County and all of Worcester County, reached up as far as South of the Sound in Delaware.

We must remember that this field had previously been and was now occupied by two regularly organized churches. The Presbyterian church was a strong and influential body, with the growth and prestige of a hundred years before there was a single Methodist in the county; while the established Church of England had existed from the time the country was first settled.

Methodism came without the influence of a well-organized ecclesiasticism, with but little numerical strength, there being at that time only 6,968 members and 36 preachers in America.

Freeborn Garrettson, the first Methodist Preacher who came to Somerset, was born not far from Havre de Grace on August 15, 1752. His grandfather had come from ----- land and settled near the mouth of the Susquehanna and was among the first settlers of this state. Freeborn was converted in 1775, and the next year entered Itinerancy.

In October, 1778, Mr. Garrettson tells us that he was directed by a dream to the people of Sussex and Somerset counties, and, believing the dream was of God, he directed his course to Broad Creek, in the lower part of Sussex. Here, on Sabbath day, in a forest he preached two sermons, giving a short interval between the two discourses. This was the first Methodist preaching the people of this region heard. There was much weeping among the hundreds that had gathered to hear the new doctrine. The people of this place were so far from having the power of godliness that they had not even the form of it. They were swearers, fighters, drunkards, gamblers, horse-racers and dancers. As a specimen of their morals, one woman came with a pistol, the next day after he had preached, to shoot him while he was performing a memorial service for the dead.

While Mr. Garrettson was preaching at Broad Creek this year, two aged people, Mr. Wilson Rider and his wife, Charity Rider, of Quantico, who were visiting their friends, heard him, and were much touched under his preaching. After meeting was over, they approached him with tears, and Mrs. Rider thus addressed him: "Many years ago, we heard Mr. Whitefield preach, and until we heard you we had not heard a gospel sermon for twenty years. The first time I heard you preach, I knew it was the truth; but I had only a little spark left. Yesterday, we heard you again, and the little spark was blown to a coal, and, glory to God! to-day the coal is blown up to a flame. We cannot hide ourselves any longer from you Our house and hearts are open to receive you and the Blessed Word you preach."

Thus was Methodism brought to Quantico in November, 1778, when a society commenced which still exists.

This was the first Methodist society formed in Somerset County, Maryland, and here the first chapel was built in 1784. Dr. Coke preached in this church this year. Mr. and Mrs. Rider were the principal persons in this society for years.

At the conference held in Kent County, Delaware, in 1779, the following Preachers were appointed to Delaware, which included Somerset: Francis Asbury, Caleb B. Pedicord, Freeborn Garrettson, Lewis Alfrey and Micajiah Debruler. While they all itinerated through the lower Peninsula, Lewis Alfrey was the principal man in this county.

In 1780 Sussex Circuit appears in the minutes, including this work, with the following Preachers: William Glendenning and James O. Cromwell. Members reported this year, in Delaware, were 795.

At the conference of 1781, held at Choptank, Somerset Circuit is set off as a separate work, and Thomas McClure, Joseph Wyatt, Joseph Everett, John Atkins and George Moore appointed as Preachers in charge of the work.

In 1782 the Conference was held in Sussex county, Virginia, April 17th, and adjourned to Baltimore May 21st, and the Preachers appointed to Somerset were:--- Freeborn Garrettson, Woolman Hickson and John Margary. The membership reported for this work, the first time as a separate charge, was 455.

1783. William Partridge and Adam Cloud were sent to Somerset. This year Annamessex is named for the first time, and the following Preachers appointed: Thomas Bowen,

Phillip Cox, William Thomas and Samuel Breeze.

The next year, 1784, the Conference met at Ellis' Preaching House, in Virginia, April 30th, and in Baltimore, May 28th. Thomas Hoskins and William Ringgold were sent to Somerset, and Caleb Boyer and Hugh Roberts appointed to Annapessex.

The first two churches built on Annapessex Circuit were Curtis' and Miles', named for two leading Methodists of that day, whose dwellings were used for preaching purposed previous to the building of these churches.

The former house has been rebuilt several times and there still remains, in the present building, the frame of the original house. Miles' Chapel was first built in 1784, and in 1807 a deed from Benjamin and Betsy Williams was made to Thomas Robertson, W. Coulbourn, Joshua Hull, Hance Lawson, Samuel Somers, Job Moore and James Benson. In 1813 these Trustees deeded the property to themselves according to the mode prescribed in the Discipline, and changed the name to St. Peter's. A new church was built in 1817, and the present house was erected in 1850.

Mr. Asbury had just returned from an extended tour among the churches down as far as the Eastern Shore of Virginia, when he met Dr. Coke, at Barrett's Chapel, Delaware. He requested the Doctor to visit the same field, going over the route he had just made. He provided a conveyance, and also "Harry," a colored man to accompany him. During this visitation of the churches by Dr. Coke, he preached twice and frequently three times a day. His first appointment was at Judge White's Chapel, his second at North West Fork, and then at Moore's Chapel, and on Saturday and Sunday at Quantico Church. He was entertained here by a lady of wealth by the name of Walters. His next appointment was at Curtis's and then at Miles's, after which he proceeded to Virginia.

The infant Church in Somerset enjoyed the presence and wise counsels of both the Bishops of the early church, and no doubt the permanent basis laid for the future, and wonderful productiveness of the seed, was largely due to the careful planting of these fathers.

A Mr. Wright, a native of Ireland, was on Annapessex circuit in 1783 for a few months, who, after a brief but faithful career, died, and Mr. Asbury preached at his funeral at Phoebus's. His is the first death recorded in the minutes.

On Deal's Island one of the first societies was raised up. Mr. Garrettson says that as early as 1782 there was a large and faithful band of Christians here. During this year, while Garrettson was preaching in these regions, no house could accommodate the multitudes that came to hear him, and he was compelled, because of the throngs that gathered about him, to go into the open fields and groves to preach.

In November 1778, while Mr. Garrettson was preaching at Broad Creek, Mrs. Nellum [Nelms], wife of Mr. Nellum, a merchant in Salisbury, was attracted by the new movement. When she heard Garrettson preach she became greatly awakened upon the subject of religion, and at once invited the Preacher to come to Salisbury.

The history of Methodism in Salisbury during the past hundred years, if all the facts were known and written, would present a succession of successes and struggles which would give us of today a higher appreciation of the blessings secured to us through the earnest toils and sacrifices of our fathers.

At the very beginning the enemy rallied his forces. When Mr. Garrettson made his first visit the sheriff served a writ upon him, but when the Preacher showed him the consequences of stopping a herald of the Savior, he was afraid to proceed, and Mr. Garrettson went to his next appointment where the enemies of the truth were shaken by the power of God. The following year, when he returned to Salisbury to preach, the mob, composed of what were called the best people of the county, sent one of their number as a spy to give information of the best time to take him. This spy sat near the Preacher, and soon his heart was touched by the eloquent words of the speaker, and he wept freely. He returned to his company and told them that he had heard the truth preached, and if any one dared to touch the Preacher he would enforce the law against him. After this there was little violent opposition to Methodist Preachers in Salisbury. William James associated himself with the Methodists here at a very early period he and Mrs. Nellum were undoubtedly the first Methodists in Salisbury.

The Society worshiped for sometime in a barn on the farm of George Parker, about four and a half miles north of Salisbury, and the members of the class walked out from Salisbury every Sabbath morning.

The first church in Salisbury was commenced in 1801, and completed so far as to worship in the next year. The first Trustees were George Parker, William James and William Brewington. In 1818 the church was plastered and a stove put up. This house, known as the “Old Red Meeting House” was erected, under the direction of Rev. J. Hough Pastor. The cost of this new building was \$3,500 and was dedicated in 1857 by Revs. R.L. Dashiell and H.B. Ridgeway. The old house was taken down and the present chapel built of the material.

Among those who early identified themselves with and became strongly attached to Methodism in Somerset county were Mr. and Mrs. Rider, Mr. and Mrs. Nellum, Dr. Robinson, Messrs. Curtis, Miles, Phoebus, Farley, and Capt. Conaway at Wicomico river. William Phoebus became the first traveling preacher from this county, after whom came Hope, Benton, Hull, Riffin, Storks and Humphries.

At the first meeting of Asbury, with Coke, Whatcoat, Vasey, and many other of the Preachers, arrangements were made to call a Conference to meet in Baltimore at Christmas, in order to carry out the wishes of Mr. Wesley as to the future of Methodism in America. Up to this time there had been no organization. Methodism had only been a society and her members were connected with the various churches in their respective localities as best suited their individual tastes.

The letter of Mr. Wesley dated Bristol, September 10th, 1784, to Dr. Coke, Mr. Asbury, and our brethren in North America will give a correct statement of his opinions as to an independent organization and the ground of action upon the part of these brethren for the step taken in this direction. The following are extracts from the Bristol letter of Mr. Wesley:

“Lord King’s account of the primitive church convinced me many years ago that bishops and presbyters are the same order and consequently have the same right to ordain. For many years I have been importuned from time to time to exercise the right of ordaining part of our traveling preachers, but I have still refused, not only for peace sake, but because I was determined, as little as possible, to violate the established order of the National Church to which I belong.

“But the case is widely different between England and North America. Here there are bishops who have a legal jurisdiction. In America there are none, and but few parish ministers; so that for hundreds of miles together there is none either to baptize or administer the Lord’s Supper. Here, therefore, my scruples are at the end; and I conceive myself at full liberty, as I violate no order and invade no man’s rights by appointing and sending laborers into harvest.

“I have accordingly appointed Dr. Coke and Francis Asbury to be joint Superintendents over our brethren in North America, as also Richard Whatcoat and Thomas Vasey to act as Elders among them by baptizing and administering the Lord’s Supper.

“If any will point out a more rational and scriptural way of feeling and guiding these poor sheep in the wilderness I will gladly embrace it. At present I cannot think of any better method than the one I have taken.”

It was well known that Mr. Wesley’s High Church views were greatly modified. He says, “As to my own judgement I still believe the Episcopal Church government to be Scriptural and apostolical. I mean, well agreeing with practice and writings of the apostles. But that it is *prescribed* in the Scriptures I do not believe. This opinion, which I once zealously espoused, I have been heartily ashamed of ever since I read Bishop Stillingfleet’s *Irenicum*. I think he has unanswerably proved that neither Christ nor his apostles prescribed any particular form of church government, and that the plea of the divine right of the Episcopacy was never heard of in the Primitive Church.”

At this Christmas Conference, 1784, in Baltimore, an organization was formed according to the views expressed and directions given in the letter of Mr. Wesley. At the same time our present Articles of Religion and the general plan of Discipline by which the church has been governed since were adopted.

The unanimity with which this organization of the church was effected, and the plans adopted to carry on their evangelistic work, after a trial of nearly a hundred years, has



demonstrated the wisdom of the men who, under the immediate direction of Mr. Wesley, gave shape to the work. And the wonderful achievements of Methodism are largely due to the extraordinary judgement, energy and perseverance of the men into whose hands Mr. Wesley delivered his plans.

With the settlement of many questions which had previously agitated and disturbed both preachers and people, the attention of all was turned away from “doubtful disputations” to the work of saving men from sin.

The number of members reported for Somerset in 1782 was 888 - Annamessex 260. Through the succeeding years up to 1800 the number of members varied - some years an increase and then a decline. In 1800 Somerset reports 483 white and 137 colored, and the same year Annamessex reports 173 white members and 113 colored. During the next five years this county was visited by a most extraordinary revival, and in 1805 Somerset reports 1,010 white and 509 colored, total 1,519; Annamessex the same years reports 415 white and 464 colored, total 879. Total on both circuits 2,398. In reference to this wonderful work Ezekiel Cooper, in a letter to Dr. Coke, says: “I have just received a letter from Bro Colbert, one of our Preachers in Annamessex, who begins by saying-- Good news from Pocomoke. The kingdom of hell is falling, the borders of Zion are enlarging, and the prospect for a greater work than we had last year lies before us.---In both circuits, Somerset and Annamessex, the Lord is working powerfully. Our preaching houses are too small for the congregations, and two or three places excepted, are too small even for our love feasts. This makes Pocomoke swamps like a blooming paradise. One thousand joined last year, and I trust we shall return a thousand this year.’ Thomas Smith writes of the same work, saying: ‘This gracious revival of religion far exceeds our most sanguine expectations in its length and breadth and duration. It has continued for two years with very little intermission. I have never seen the like, I have never heard the like.’ During the times of revival in these places thousands of all ranks were drawn to the meetings and spent days together in acts of devotion, apparently forgetful of their temporal concerns. One district reports an increase in two years of more than six thousand. Our members increased rapidly, but we refrained to ask anyone to join the church until they had fully made up their minds to be religious, and could unreservedly take upon themselves the vows of God.” This remarkable work put the Methodist Episcopal Church upon a firm basis all through the Lower Peninsula.

Camp meetings were introduced on the Peninsula in the year 1805. The first meeting of this kind was held four miles south of the present town of Smyrna Delaware, July 25th of this year, under the direction of William Penn Chandler. The next month Chandler and Henry Boehm went to Accomack, Virginia and began a camp meeting which continued five days. They then came to Somerset Circuit and held a similar meeting near the present Mt. Pleasant church, in Sussex County, Delaware. The next year, 1806, one of the most remarkable meetings ever known was held on Somerset Circuit, near the town of Laurel. This meeting commenced June 12th. In an old record I find this entry was made at the time: “The number of conversions estimated at the camp meeting near Laurel, June 12, 13, 14, 15, and 16th, 1806, was 1,165, the number of sanctifications 606, total 1771. The people came to this meeting from all parts of Delaware and the Eastern Shore of Maryland.” Mrs. Betsy Hall, who lives in Baltimore Hundred, Sussex county, Delaware, a member of the Presbyterian church, is the only person now living whom I have been able to find that was present at that meeting.

We have no doubt that these open air meetings grew out of the fact that the houses of worship of that day would not accommodate the vast crowds who attended the preaching of the Methodists.

We pass through the next fifteen years. We presume the church during these years did the work of training those who had been gathered in such great numbers.

This year, 1820, the membership of Somerset Circuit was 690 whites, 484 colored. Annamessex returns 882 whites, 570 colored. Snow Hill circuit had been formed, and reported this year 642 whites, 625 colored.

In 1828, the name of Somerset Circuit was changed to Salisbury. In 1834, the name of Annamessex was changed and called Princess Anne. In 1841, Laurel Circuit was formed by dividing Salisbury Circuit. In 1844, the name of Annamessex appears again. There were then in the county three circuits---Salisbury, Princess Anne, and Annamessex. In 1850, Quantico Circuit was made a separate charge. The next ten years the plan of the work was not changed. Fairmount was made a charge in 1861, Sharptown in 1862,

Forktown in 1871, Asbury and Deal's Island in 1874. Such is the plan of the work at present.

The statistics as reported this year (1878) for the territory embraced within the limits of old Somerset:

No. Of Churches, (white)	32
(Colored)	9
	<hr/>
Total	51
Value of Church and Parsonage Property	
White	\$72,500
Colored	20, 475
	<hr/>
	\$92,975
Members and Probationers	
White	2, 798
Colored	2,082
	<hr/>
Total,	4,880
Contributions last year for all purposes.	
White	\$9,701
Colored	2,393
	<hr/>
Total	\$12,094

The full force and strength which Methodism has gathered in Somerset County in the hundred years of her history cannot be properly estimated by counting her membership and numbering her churches as they stand to-day. Besides contributing to her overflow to other communities, showing that she is vigorous and has something to spare, her itinerant system has brought her ministers in contact with the best brain and most promising of the children of her memberships who have explained to them the possibilities of an active, consecrated manhood; and in many instances have opened doors of usefulness in other sections of the country, where many of her best young men have gone and engaged in the different professions and industries, whose names are known and influence felt in the churches. The heart of many a boy has been filled with a noble ambition as he has gathered around the hearthstone and listened to the Itinerant tell of the marvelous activities going on in the outside world.

In confirmation of what I have just said, with your permission, I will refer by name to some in our ministry with whom you are acquainted, who are living to-day, and were converted at the altars of Methodism in Somerset county.

Among the first is the name of Joshua Humphries, who this year completes his fiftieth year in the ministry---- a man of pure heart and life. He has been one of the most successful Pastors in the work. He began his religious life in the society at Rockawalking.

His only son occupies a prominent place among the ministers of the Philadelphia Conference, of which he is a member.

Rev. R.L. Dashiell, the popular and efficient Secretary of the Missionary Society of the Methodist Episcopal Church, has filled the positions in which the Church has placed him with credit to himself and honor to the church. Neither in the regular pastorate, nor as President of one of the oldest colleges in the land, nor in his present position of responsibility, has the church ever felt her confidence misplaced.

Dr. John H. Dashiell, the classic scholar, cultured gentleman and devoted minister, occupies at present a pulpit of one of the leading churches in the capitol of our state. These brothers were converted in early life in the Methodist Church of Salisbury.

Dr. Robert Laird Collier, who has gone out from us, however much we may regret the change in his theological faith----we know whereof we affirm----is an honest man and true to his convictions. He stands in the front rank of the ministry of the church to which he belongs. His first religious convictions were received under the teachings of our ministers, and by the Quarterly Conference of the Salisbury Church he was licensed to preach.

Dr. George A. Phoebus, the polished scholar of our Conference, is a native of Somerset and a descendant of the first Methodist Preacher raised up in the county.

Rev. Pitt Turner, of Nanticoke, is Pastor of one of the leading churches in the city of Pittsburg.

Rev. J.M. Williams, of Rockawalking, is president of one of the oldest and most successful Female Colleges of the Church.

Rev. John Gordy, of the same neighborhood, is at this time adjunct professor in the Wesleyan University, Middletown, Ohio.

Walter E. Avery, of Fairmount, B.C. Connor and W. M. Green, of Quindocqua, J. McKendree Brewington, of Tyaskin, and Levin W. Layfield, of Curtis's, are, with one exception, members of the Wilmington Conference.

If I may be allowed to refer to the Lay Preachers of Somerset, who have contributed in no small degree to the success of Methodism in this county I cannot fail to mention the name of Joshua Thomas, born two years before Methodism was brought to Somerset, religiously trained in the Episcopal Church, and in early manhood was converted at a camp meeting in Annessex. He died on Deal's Island in 1853. The life and labors of this remarkable man are embodied in a volume bearing the title of "Parson of the Islands."

Zachariah Webster, a contemporary of Thomas, who is one of the prominent characters of the same volume, traveled a short time as an Itinerant, but spent most of his life as a Local Preacher. He was a successful business man, one of the most efficient men in the churches where he labored, and who lived to preach the funeral sermon of his co-laborer, Thomas.

Among these honored dead, and one who stood preeminent as a Lay Preacher, in John H. Brinkley, of whom one of his neighbors wrote after his death the following: "When converted he could not read, being compelled to labor during the day for the support of his family. At night, by the light of a torch, he began to spell the first chapter of St. John's Gospel, and by close application and diligent study soon began to read, and in the best years of his life became somewhat conversant with the Scriptures. As a man of veracity he stood unimpeached, as a class leader and exhorter he was instructive and helpful to those under his care. As a Local Preacher he was noted for his logical reasoning, and his common sense interpretation of the Word of God, his tender and persuasive appeals to the irreligious. His pulpit efforts commanded the attention of the humblest as well as the most intelligent and refined."

Another said of him: "Simple, honest, brave without the advantages of birth or education, by a force of will and a consecration to do for God and man in the highest interests of humanity, he attained a power sublime in its results upon a whole neighborhood and people, where a more cultivated intellect would have failed. One of the people he worked with and for the people, he was their counsellor in business, and his rare common sense made him a safe guide. He taught them the simple lessons of honor and trust in their daily work, helped them in their hour of need to help themselves, and at their final hour pointed them to the Rest that ever comes so sweetly to the vision of the tired laborer when work is done."

There are many others of our Lay Preachers whose names are worthy of honorable mention, but the prescribed limits of this sketch will not permit. There are at present within the limits of old Somerset twenty-two Local Preachers engaged in the different pursuits as lawyers, physicians, agriculturalists, mechanics, and other holding positions of responsibility placed upon them by the suffrages of the people, who in the communities where they live and in the churches of which they are members, by their Christian characters and teachings are doing much to aid the various departments of church work.

In the year of 1815, under the ministry of James Smith, Philip Storks was converted, and at once united with the church in Salisbury. In 1817 his wife professed religion and became a member. This year Joseph Leonard, Philip Storks and William Patrick were elected Trustees. Prayer meetings were held on Sunday evenings at the house of John Rider, on Thursday nights at Philip Stork's.

In 1823 a revival began in the church in Salisbury which continued with little abatement for two years ; in this meeting, David Vance was awakened and converted. He became a very useful man in the church, and was appointed Leader of the Monday Night Class in 1831, which position he held until his death, when Dr. W.T. Smith was appointed, who at present holds the position, this Class having had but two Leaders in the past forty-six years. Bro. Vance was licensed to exhort in 1832, and his license was renewed each year for thirty years. He held every office in the church to which laymen are eligible. He died February 24th, 1862, having been a true and tried friend to Methodism for forty years.

Levi Storks, a member of the church in Salisbury, entered the itinerancy in 1824, and traveled nearly thirty years. He died in great peace in North East, Md., in 1853.

Mrs. Margaret M. Williams at present is the oldest member of the church in Salisbury. She joined at Parker's in 1819, and consequently has been a member for fifty-nine years. The house of George Parker was one of the first preaching places of the early Methodists. It is named in the records as early as 1805.

Mrs. Jane Cantwell, who died about a year ago, held her membership in the church sixty-six years. She became a Methodist when twelve years of age.

Mrs. Arietta Maddux, who died in 1875, joined the church in 1823. She retained a vivid recollection of the early struggles of Methodism, and lived to see the church of her choice grow and become a power for good.

There are two persons now living who joined in 1823, Mrs. Julia A. Wood and Mrs. Rosanna Vance. Mrs. Eleanor Aikman joined at about the same time.

In 1837 Mrs. Margaret E. Smith and Isaac Nichols joined the church. The former is still with us, the latter died in 1861, and his name will be ever kept in remembrance by the church. His wife, Mary A. Nichols, joined in 1833, and is still a devoted member of the church.

Josephus Humphreys, among the old men of the present, joined at Quantico in 1826, and at the time holds his membership in the church in Salisbury. He has been strong in his attachment to the church, and has always contributed liberally to its support.

Rev. S.Q. White, a member of and Local Preacher in the church in Salisbury, has been a Methodist for forty-five years.

In 1825 the first District Conference for Delaware District, Philadelphia Conference, was held in Salisbury.-----These Conferences were adopted by the General Conference as a result of the controversies agitating the church as to the rights of the laity, and were composed exclusively of Local Preachers. These conferences proved an entire failure. The Local Preachers for whom they were adopted did not approve them, and in 1836 they were abolished.

In 1837 the first Sabbath School in the Methodist Episcopal Church of this place was organized by Rev. J.A. Massey. Before this formal organization, David Vance had taught a Sunday School in the second story of a building near the center of the town. Among the pupils taught were R.L. and his brother John Dashiell.

In 1841 a Society was formed on Princess Anne Circuit called the Priscillian Mite Society, which contributed the first year eighty-six dollars for the Superannuated Preachers of the Conference. In 1842 a Society by the same named was formed on Salisbury Circuit, which reported fifty dollars for the same purpose. In 1848 Annamessex circuit reports from such a Society thirty-four dollars. These societies maintained an existence for many years, making annual contributions.

The first Ministerial Association for Snow Hill District was organized and held its session in Salisbury, commencing June 15, 1858. The officers elected were H. Colclazer,

P.E., President; J.A. Massey, Vice President; J.T. Gracy, Secretary; J.F. Chaplain, Treasurer; A. Wallace, J. F. Chaplain, V. Smith, W. Merrill, Curators. The last meeting of this body was held in the same church in October of this year.

For sometime previous to and during the late civil war, the Methodist Episcopal Church in this locality, because of her well-known anti-slavery teachings and the repeatedly pronounced convictions in her councils against the institution, found herself in a fearful conflict with popular opinion. And during these years of civil strife there were serious apprehensions that the church would be disrupted. The contest between the conflicting elements in the church culminated in 1867 when eighty-two members, some of whom held official relations left her communion. The storm soon abated, without doing permanent damage to the work.

In 1868, the Philadelphia Conference recommended a division of its territory, and that the State Lines separating Delaware and Maryland from Pennsylvania be the Northern limit of the proposed new Conference, embracing the state of Delaware and the Eastern Shores of Maryland and Virginia, and that it be called the Wilmington Conference.

The sixth annual session of the Wilmington Conference was held in Salisbury, commencing March 4th, 1874----Bishop I.W. Wiley presided. There was a large attendance of ministers and laymen. Homes for a hundred and seventy-five persons were provided by the committee of arrangements. The generous hospitality of the citizens of Salisbury and courtesy of the religious denominations was highly appreciated by the members of the Episcopal Church.

We present the work as arranged at this time, with dates as far as we have been able to obtain the information. The following plan, as well as this entire paper, embraces the territory of Somerset County before the formation of Wicomico, which was in 1867 it being made up of a part of Somerset and Worcester counties.

Salisbury, in 1779, was on Delaware Circuit. In 1780 it was embraced in Somerset Circuit, and in 1828 the name was changed to Salisbury Circuit. In 1868 Salisbury was made a station. The first church was built in 1801, and the present building was dedicated in 1856.

Annamessex Circuit was organized in 1783, and at present embraces Curtis's Chapel, built in 1784. Miles's built the same year; a new church was built in 1817, and the present St. Peter's in 1852. Quindocqua, the first church, was built in 1834, and was re-built in 1847. Kingston, in 1815 the Society worshiped in Bogg's school house, the church was erected in 1847. White's, in Revel's Neck, the first place of worship was a barn used for a place for preaching as early as 1820. A new church is now in course of construction. Smith's Island church was built in 1855. Rehoboth, which takes the place of Morumsco, was built and dedicated in 1877.

Princess Anne Circuit was first organized in 1834. The church in Princess Anne was built in 1818. St. Peter's, first known as Phoebus's, was a preaching place as early as 1782. A church was built in 1812; a new house was built in 1861 and the name changed. Wesley Chapel was built in 1835. Bethel was built in 1845. Rock Creek church was built in 1820; a new house was erected in 1876; Dames Quarter church was built in 1850; Asbury church was built in 1865. A Chapel near St. Peter's was built in 1876.

Quantico Circuit was organized in 1850. The first church at Quantico was built in 1784; the second house was built in 1820; a new church was built in the village in 1847; and the same house was built in 1871. Massey's was a preaching place at a very early day; the present church was built in 1820. Mezick's is named as early as 1800. The land on which the church was built was deeded in 1803. Jones's is first named in the records in 1810. The present church was built in 1855.

Fairmount was made a separate charge in 1860. The first church at Fairmount was built in 1790; a second building was erected in 1847; the present large and commodious building was dedicated in 1873. Union church was built in 1855 and rebuilt in 1862.

Sharptown Circuit was organized in 1863. The original church at Sharptown was built in 1802, and was located about a half mile from the village. The present church was dedicated in 1876. Covington's was built in 1838, Mills's Chapel in 1859, and Spring Grove church in 1862.

Fruitland Circuit was formed in 1871 and known as Forktown, and in 1873 was named Wicomico. In 1874 the name was changed to Fruitland, by which name it is known at present. Fruitland church was built in 1850. Rockawalking church was built in 1837. A new house was built here in 1874. Siloam church was built in 1876. Zion, at present on this circuit, is in Worcester County.

Crisfield was constituted a charge in 1872. The building of Emmanuel church was begun the same year, and the first floor completed. The main audience room remained in an unfinished condition until 1877, when it was completed and dedicated.

Asbury church was made a station in 1874. There had been a preaching place here as early as 1800. The first church, called Union, was built in 1811; a second building was erected in 1835, and called Asbury. In 1874 a third house was begun, and at present the congregation worship in the first story, the audience room not being completed.

Deal's Island became a station in 1874. The first church on the Island was built in 1839, and the present building was erected and dedicated in 1850.

Cokesbury church, on Newtown Circuit, is in Somerset County. A society of twelve persons was organized at the house of Isaac Harris, after which they worshiped in a school house until 1817, when a church was built. In 1876, as a result of the persevering efforts of Rev. T.O. Ayres, a new house of worship was built. Samuel Milbourn is at present, and has been for many years, the leading man in this Society.

Hopewell Church, about four miles from Cokesbury, has for many years been a preaching place. This society has been maintained largely through the influence and labors of Rev. James Miller, a man who has been devoted to the interests of Methodism.

The first church built by the Methodists in Somerset County, as we have noted on page 7, was in 1784, near Quantico. This house was constructed of logs. In 1794 Ralph Moore and James Anderson conveyed to Charles Sluiman, Thomas Garrettson, W. James, C. Rider, G. Parker, I. Dashiell and I. Vinson one acre of land, where we suppose the chapel stood. A second building, much larger than the first, was erected in 1820. John P. Giles, now living near Sharptown, was employed as a carpenter on this house. The church was moved into Quantico in 1847, and in 1871 the house was thoroughly repaired, and at present is a neat, comfortable place of worship. Thomas B. Moore is now, and has been for many years, a prominent Methodist in that place. His ancestors were among the first Methodists of this section.

While the Methodist Episcopal Church of Somerset County has a record at home of which she need not be ashamed, through the men she has sent out she has contributed largely to the development of the work in other places, and after a careful survey of the field since the coming of the first Methodist preacher into the county a hundred years ago, we feel justified in saying the church was never better organized, and has never had greater numerical strength, and at no time has ever been more devoted to its special mission of helping men into a better life than she is to-day. These results have not been reached by the use of undue means, or a compromise with wrong. She has never sought to influence the weak by proclaiming herself as the only infallible one to whom Christ has committed the dispensing of the Gospel. She has never urged the thoughtless worldling to seek a place in her communion as an easy way to heaven. But she has borne an unequivocal testimony against worldliness and sin in every form, and, like the Master. Has made the new birth the only sure basis of a religious life and character.

In the year of our Lord 1783 Rev. Dr. Stiles, a Congregational clergyman, and President of Yale College, published a sermon having this shocking title: "The United States Exalteth to Glory and to Power." The good doctor affirmed that, without doubt, the Episcopalians would hold and control and mould the Southern portion of the country; while the Presbyterians would hold and control the Northern section. "There was," he says, "a little sect of 'Westlians,' but they, and a few other sects, are of no particular account as religious agencies to be employed in shaping the religious affairs of the young republic." That sermon was published ninety-five years ago.

While we rejoice in the success of the two denominations referred to by the doctor; in tracing the history of that "little sect of Westlians," we are impressed with the fact that the predictions of the wisest men may fail. In October, 1768, Phillip Embury, the German-Irish Local Preacher, organized in the city of New York the first Methodist Society in America, consisting of five persons. On the 30th of the same month, from a pulpit constructed with his own hands, he dedicated the first Methodist church. In the one hundred and ten years from that time we find in the Methodist Episcopal Church 1,688,783 members and probationers; there are 11,308 itinerant preachers, beside 12,760 local preachers; 16,387 churches have been built, and 5,428 parsonages, aggregating a church property valued at \$78,140,866; there are 19,961 Sunday Schools, and 1,510,004 scholars, with 217,823 teachers, together of scholars and teachers in our schools there are 1,727,827; there are 121 schools of learning, with a property and endowment of \$7,000,000. There are in

foreign countries and preaching to foreign population in our own country 689 missionaries. We have 31,840 foreign members of our church. The total amount contributed by the Methodist Episcopal Church for all purposes last year was \$16,597,850.

The total number of preachers in all the branches of Methodism in the world to-day is 104,175. The total Methodist population is over 22,000 “IT IS THE LORD’S DOINGS, AND MARVELOUS IN OUR EYES.”

THE METHODIST EPISCOPAL CHURCH  
THE NAMES OF THE PREACHERS

who have been stationed in Somerset County, with the date of their appointments from 1778.

1778---Freeborn Garrettson.

DELAWARE

1779---F. Asbury, C.B. Pedicord, F. Garrettson, L. Alfree, Micaijah Debruler.

SUSSEX

1780---W. Glendening, J.O. Cromwell.

SOMERSET

1781---T. McClure, J. Wyatt, J. Everett, J. Atkins, G. Moore.

1782---F. Garrettson, W. Hickson, J. Margary.

1783---W. Partridge, A. Cloud.

1784---T. Haskins, W. Ringgold.

1785---H. Ogburu, A.G. Thompson.

1786---T. Foster, Presiding Elder J. Riggin, J. Merrick.

1787---F. Garrettson, P. Elder, L. Ross, O. Spry.

1788--9---R. Whatcoat, P. Elder, J. White, E. Prior.

1789---E. Reed, G. Callahan.

1790---1--2---J. Everett, P. Elder, J. Milburn, J. Jarrell.

1792---J. Beard, J. Smith.

1793--4--5---R. Whatcoat, P. Elder. W. Bishop.

1794---M. Howe, R. Stockett.  
 1795---J. Falcom, W. Beck.  
 1796----7--8--9---C. Spry, P. Elder, J. Milburn, J. Jewell.  
 1797---J. Moody, A. Smith.  
  
 1798---D. Crouch, D. Stevens.  
 1799---T. Dodson, J. Ruth.  
 1800--1-----T. Ware, P. Elder, W. Colbert, D. Ryan.  
 1802--3---J. Everett, P. Elder, G. Armstrong, R. Lyan.  
 1803---D. Jamer, H. White.  
 1804--5--6--7---W.P. Chandler, P. Elder, J. Dunham, J. Ridgway.  
 1805---J. Dunn, J. Scull.  
 1806---P. Vanest, J. Mitchell.  
 1807---J. Collins, T. Emory.  
 1808--9--10--11---S. Sharp, P.E., J. Atkins, J. Sharpley.  
 1809---J. Aydelotte, S. Martindale.  
 1810---J. Herron, S. Griffith.  
 1811---G. Woolley, J. Price.  
 1812--13--14---J. Smith, P. Elder, J. Collins, J. Wiltbank.  
 1813---W. Williams, J. Goforth.  
 1814---W. Williams, J. Colgan.  
 1815--16--17--18---W. Bishop. P.E., J. Smith, T. Davis.  
 1816---J. Polhemus, A. Melvin.  
 1817---J. Collins, E. Reed.  
 1818---D. Daily, W. Ross.  
 1819--20--21---H. Boehm, P. Elder, A. Melvin, W. Wright.  
 1820---A. Melvin, W.P. Early.  
 1821---J. Moore, W. Lummis.  
 1822--3--4--5---L. Laurenson, P.E., P. Price, J. Moore.  
 1823---L. Warfield, J.R. Ayres.  
 1824---L. Warfield, M. Sorin.  
 1825---C. Reed, J. Carey.



1826--7--8--9---H. White, P. Elder, A. Smith, E. Stephenson.  
1827---A. White, J. Henry.

SALISBURY

1828---M. Sorin, J. Bell.  
1829---W. Torbert, J. A. Massey.  
1830--1--2--3---D. Dailey, P. Elder, W. Torbert, B. Benson.  
1831---S. McElwee, G. Wiltshire.  
1832---W. Allen, S. McElwee.  
1833---A. Smith, W. Spry.  
1834--5---Levi Scott, P. Elder, D. Lamdin, C.W. Jackson.  
1835---J. Bayne, J. Hunterson.  
1836--7--8--9---H. White, P. Elder, J. Bayne, G. Wiltshire.  
1837---J.A. Massey, J. Johnson.  
1838---J. R. Willett, J. Carlisle.  
1839---J. Carlisle, W. Quinn.  
1840--1--2---J.A. Massey, P. Elder, W. Quinn.  
1841---S. Townsend, J. Hargis.  
1842---S. Townsend, E.J. Way.  
1843--4--5--6---T. J. Thomson, P.E., T.J. Quigley, J.A. Brindle.  
1844---T.J. Quigley, S.M. Cooper.  
1845---T.J. Hazzard, F. Rutter.  
1846---J. Allen, J. H. Turner.  
1847--8--9--50---J. D. Onions, P.E., J. Allen.  
1848---J.S. Taylor, J. Allen.  
1849---W. Campbell, C. Hill.  
1850---H.R. Calloway, W.E. England.  
1851--2--3--4---D. Dailey, P. Elder, S. Pancoast.  
1852---S. Pancoast, M.A. Day.  
1853---S. Palmiter, J.W. Hammersley.  
1854---S. Palmiter, S. Layton.

1855--6---J.T. Hazzard, P. Elder, J.A. Massey, G. A. Phoebus.  
1856----J. Hough, J. Melson.  
1857--8--9--60---H. Colclazer, P.E., J. Hough, G.W. Fisse.

1858---A. Wallace, W.F. Talbot.  
1859---A. Wallace, E.G. Erwin.  
1860---V. Smith, T.L. Tomkinson.  
1861--2--3--4---A. Wallace, P. Elder, C.W. Ayres, J.S.J. McConnell.  
1862--3---A.M. Wiggins, C.P. Masden.  
1864---J. Humphriss, C.T. Frame.  
1865--6---S.M. Cooper, P.E., J. Humphriss, W.L. McDowel.  
1866---J. Cook.  
1867--8--9--70---V. Smith, P.E., J. Cook, A. Ewing.  
1868--9--70---J.T. Van Burkalow.  
1871--2--3--4---J.L. Taft, P. Elder, C.W. Buoy.  
1872--3--4---N.M. Browne.  
1875--6--7--8---N.M. Browne, P.E., W. Urie.  
1877--8---W.W.W. Wilson.

ANNAMESSEX

1783---T. Bowen, P. Cox, W. Thomas, S. Breeze.  
1784---C. Boyer, H. Roberts.  
1785---J. White, R. Cann.  
1786---W. Thomas.  
1787---J. Everett, M. Greentree.  
1788---C. Spry.  
1789---J. Ward.  
1790---J. Wyatt, G. Roberts.  
1791---J. Wilson, J. Jones.  
1792---J. Thomas, J. Rowen.  
1793---J. Smith.

1794---J. Smith, J. Haymond.  
1795---J. Smith, C. Bonawell.  
1796---W. Beauchamp, J. Lackey.  
  
1797---D. Crouch, D. Stevens.  
1798---J. Jewell, E. Fitzgerald.  
1799---R. Benton.  
1800---J. Dunham.  
1801---W. Colbert, D. Ryan, E. Larkin, H. Boehm.  
1802---D. James, W. Smith.  
1803---T. Smith, T. Adams.  
1804---J. Herron, T. Boring.  
1805---T. Walker, T. Boring.  
1806---C. Morris, G. Armstrong.  
1807---J. Wiltbank, J. Jester.  
1808---G. Woolley, T. Neal.  
1809---G. Woolley, J. Collins.  
1810---T. Curren, J. Collins.  
1811---J. Herron, J. Lybrand.  
1812---T. Walker, W. Williams.  
1813---J. Aydelott, T. Davis.  
1814---L. Laurenson, W. Prettyman.  
1815---S.J. Cox, J. Moore.  
1816---L. Laurenson, S.J. Cox.  
1817---L. Laurenson, W. Lumis.  
1818---J. Griffith, E. Reed.  
1819---S.J. Griffith, W. Prettyman.  
1820---L. Laurenson, J. Talley.  
1821---D. Daily, S. Grace.  
1822---W. Wright.  
1823---W. Leonard, J. Henry.  
1824---W. Leonard, J. Lanyon.

1825---W. Quinn, M. Sorin.  
 1826---D. Daily, M. Sorin.  
 1827---D. Daily, W. Snead.  
  
 1828---A. Smith, W. Snead.  
 1829---L. Storks, J. Bell.  
 1830---W. Allen, J. Humphriss.  
 1831---W. Allen, J.A. Massey.  
 1832---J.A. Massey, G. Wiltshire.  
 1833---W. Connelly, G. Wiltshire.  
 1834---(The name of Princess Anne is substituted for Annamessex)  
           W. Connelly, J. Hunterson.  
 1835---J. Bell, S. Townsend.  
 1836---J. Bell  
 1837---S. Townsend, J. Carlisle.  
 1838---S. Townsend, J. Allen.  
 1839---D. Lambdin, J. Allen.  
 1840--1---S. Drain, M. Oldham.  
 1842---L.M. Prettyman, C. Karsner.  
 1843---(Annamessex appears again) S. Grace, J. Allen.  
 1844---L.M. Prettyman, W.C. Poulson.  
 1845---W. Mullen, W.C. Poulson.  
 1846---W. Mullen, J. Allen.  
 1847---J. Hargis, J. Maddox.  
 1848---J. Hargis, J. Maddox.  
 1849---V. Smith, A. Wallace.  
 1850---V. Smith, J. Hubbard.  
 1851--2---D.L. Patterson, W. Merrill.  
 1853---J.A. Brindle, G.P. Leatherbury.  
 1854---J.A. Brindle.  
 1855---I.R. Merrill, J.W. Hammersley.  
 1856---A. Freed, J. Dare.

1857---A. Freed, T.L. Poulson.  
1858---J.A. Massey, E. Townsend.  
1859---J.A. Massey, W.T. Quinn.  
  
1860---H. Sanderson, J.N. Mulford.  
1861---H. Sanderson, C.H. McDermott.  
1862---A. Freed.  
1863---A. Freed, T.B. Killiam.  
1864---E.G. Irwin, T.S. Hodson.  
1865---E.G. Irwin.  
1866---T.L. Tomkinson.  
1867---T.L. Tomkinson, J. Esgate.  
1868---T.L.Tomkinson, G.D. Watson.  
1869---W.F. Talbot.  
1870---W.F. Talbot, E.H. Nelson.  
1871---W.F. Talbot.  
1872--3---P.H. Rawlings, E.J. Ayres.  
1874--5--6---J. Shilling.  
1877---S.T. Gardner, R.S. Swain.  
1878---S.T. Gardner, J. Harrington.

PRINCESS ANNE

1843--4---J. Hargis, V. Smith.  
1845---C. Shock, S.M. Cooper.  
1846---C. Shock, F. Rutter  
1847---W. Campbell.  
1848---W. Campbell, R. H. Pattison.  
1849---R.E. Kemp, W. Rink.  
1850---R.E. Kemp, A. Wallace.  
1851---B.F. Price, W.E. England.  
1852---B.F. Price, J.W. Hammersley.  
1853---A.W. Milby, J.W. Quigg.

1854---A.W. Milby, J.L. Heysinger.  
1855---V. Smith.  
1856--J.A. Massey, G.A. Phoebus.

1857---J.A. Massey, H.T. Johns.  
1858---J. Hough, C.B. Lore.  
1859---J. Hough, W. Trickett.  
1860---A. Wallace, T.F. Plummer.  
1861---J. Hargis, T.F. Plummer.  
1862---J. Hargis, T.F. Plummer.  
1863---S.M. Cooper, T.L. Tomkinson.  
1864---S.M. Cooper, G.A. Phoebus.  
1865---G.A. Phoebus, J.M. Purner.  
1866---G.A. Phoebus, T.E. Martindale.  
1867---W.B. Walton.  
1868--9---J. Carroll.  
1870---J. Cook.  
1871---J. Cook, W. Layfield.  
1872--3---J. Shilling, A. Campbell.  
1874---W.I. Bain.  
1875---W.I. Bain, J.H. Rawlings.  
1876---W.I. Bain, J.H. Rawlings.  
1877---R.C. Jones, R.K. Stephenson.  
1878---R.C. Jones, T.A.H. O’Brien.

QUANTICO

1850--1---R.H. Pattison.  
1852---A.W. Milby.  
1853--4---C.L. Steinman.  
1855--6---J.B. Quigg.  
1857---J.A. Phoebus.  
1858---J. Hargis, G. Cummins.

1859---J. Hargis.  
1860---J.W. Hammersley, J. H. McLaughlin.  
1861---J.W. Hammersley, T.L. Tomkinson.

1862---J. Cummins, T.S. Hodson.  
1863--4---W.F. Talbot.  
1865--6---W.W. Redman.  
1867--8---J. Dare.  
1869---J. Esgate.  
1870--1--2---E.E. White.  
1873--4---A. Stengle.  
1875--6---I.G. Fosnocht.  
1877--8---J. Connor.

FAIRMOUNT

1860--1---A.M. Wiggins.  
1862--3---J.W. Pierson.  
1864--5---W. Merrill.  
1866--7---T.F. Plummer.  
1868--9--70---C.W. Buoy.  
1871--2--3---C.M. Pegg.  
1874--5--6---W.E. England.  
1877--8---W.I. Bain.

SHARPTOWN

1862--4---J.M. Purner.  
1865--66---T.B. Killiam.  
1867--68--69---TO BE SUPPLIED.  
1870---G.S. Conway.  
1871---A.A. Fisher.  
1872---TO BE SUPPLIED.  
1873--4---G.W. Wilcox.

1875---D.W.C. McIntire.

1876--7---W.L.P. Bowen.  
1878---T.H. Harding.

FRUITLAND

1872---R.C. Jones.  
1873---W.L.S. Murray.  
1874---T.R. Creamer.  
1875--6---J.W. Poole.  
1877---T.A.H. O’Brien.  
1878---W.L.P. Bowen

CRISFIELD

1872--3---W.H. Hurchin  
1874---I.G. Fosnocht  
1875--6---J.A. Brindle  
1877---S.A. Stengle

ASBURY

1874---A.J. Crozier.  
1875--6---J.A. Brindle.  
1877--8---G.W. Townsend.

DEAL’S ISLAND

1874--5--6---S.T. Gardner.  
1877--8---J.A. Arters.



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